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the popins & c.  
on the discuses of the moral fault.



✓ who when a child became subject to Epileptic fits in consequence of a fall. At 14 years of age he exhibited uncommon marks of wickedness both ~~in~~ in Speech & conduct. Even at midnight his evil disposition discovered itself by making a noise on purpose to prevent his family from sleeping. He appeared to have no one <sup>moral</sup> good quality, but with derangement in his <sup>moral</sup> faculty he had an uncommon memory.

The 2<sup>nd</sup> case is of a young man ~~in the Nation~~ in ~~the~~ Virginia. I shall read a history of it from his Brother.

~~In the nation to which I have referred you, &~~

The 3<sup>rd</sup> is of a girl of 20 in this



On the diseases of the passions &

1. On the diseases of the moral faculty.

I have included ~~these~~ <sup>the</sup> diseases of this ~~moral~~ faculty among the diseases of the passions, inasmuch as its exercises are performed through the medium of the will in common with all the other passions.

For <sup>the</sup> proof of the existence of a moral faculty, and for a number of facts which prove its diseases to depend upon physical derangement I refer you to ~~an~~ an Oration in the 2<sup>d</sup> volume of my inquiries delivered before the American Philosophical Society. In addition to the cases of moral derangement mentioned in that oration, I shall mention <sup>3</sup> ~~two~~ more.   
one is of a boy of in the State of New Jersey ✓



city who is addicted to every kind of  
mischievous <sup>such as</sup> cutting & burning cloaths &c.  
<sup>wicked</sup> This disposition knows no interval, but  
when she is employed.

In enumerating the causes which impair  
and the moral faculty, I omitted to take notice  
of the effects of famine. <sup>It produces theft & murders in many</sup> ~~It~~ They are happily  
<sup>cases.</sup> illustrated in the ~~old testament in a picture~~  
~~of their extinguishing even the strongest~~  
But it does more. It ~~not only~~ <sup>permeates</sup> ~~permeates~~  
the strongest domestic attachments to the  
most deadly hatred & cruelty. This is happily  
illustrated in the old testament." The tender  
& delicate woman among you, who would not  
adventure to set the sole of her foot upon the  
ground, for delicateness & tenderness, her eye  
shall be evil towards the husband of her  
bosom, & towards her son, & towards her  
Daughter, and towards her young one  
that cometh out from between her feet, &  
towards her children which she shall bear,  
for she shall eat them from the want.



p: 575.

~~I~~ I have said in ~~my~~ <sup>that</sup> ~~oration~~ upon  
~~the influence of physical causes~~  
~~upon vices~~, that I had no doubt  
but each vice had its specific  
physical or metaphysical remedy.  
I ~~say~~ many facts have <sup>confirmed</sup> added  
my belief in ~~weight to~~ this opinion. It would be  
a digression from our subject to detail  
them minutely, I shall only  
remark generally upon the <sup>causes</sup> ~~and~~ cure  
of all the vices of the mind, and  
hereafter: we shall find <sup>as I taught you in pathology</sup> that vice is  
a disease, or morbid or wrong action,  
in the mind, and that it is be  
prevented and cured in the same



of all things. secretly, in the pride & straitness  
wherewith thine enemy shall distress thee in  
thy gates." - Dent. 28. v. 36. 57.



way as the diseases of the body.  
1 are diseases <sup>of the body</sup> produced by certain  
morbid or ~~an~~ stimulating matters  
which float in the air? Diseases  
in like manner is produced by  
certain motives which act upon  
the will, and stimulate it into  
a wrong or morbid direction.

2 Do we prevent diseases of the body  
by removing persons from an impure  
atmosphere? so we prevent vice  
by keeping young persons out of  
the way of bad company - thus  
abstracting them from the influence  
of morbid motives upon <sup>the</sup> wills. -



V 3 Does debility in any part  
of the body, or in other words, does  
the absence of healthy action invite  
morbid excitement to that part  
of the body? In like manner,  
idleness which is the direct debility  
<sup>from abstraction</sup> of the mind invites morbid action  
into all the ~~four~~ moral capacities  
of the mind, and ~~to~~ thereby be-  
comes the predisposing cause of  
vice. — Bunyan has happily  
said "an idle brain is the Devils  
workshop!" <sup>Debility & vice in the world are</sup>  
<sup>are synonyms - hence the saying</sup> The young woman I before  
spoke of, was always inoffensive, when  
employed — especially in a sporting pin.  
† of the Scholastic. "non pope - est malum  
pope."



V Is a <sup>in the body a unit & does it</sup>  
I <sup>Does</sup> disease consist in different  
<sup>a forms</sup> degrees of morbid action - ~~Do does~~ Vice  
is likewise a unit, and that is self love, and  
consists likewise in different degrees  
<sup>and forms</sup> of morbid action in the mind. ~~It~~

Q Do the highest degrees of morbid  
bodily actions require strong depleting  
remedies? ~~rich~~ High degrees of Vice  
require remedies of the same nature  
consisting ~~at~~ in the abstraction  
of company, and the usual grati-  
fications of the senses, - Hence retire-  
ment, and ~~solid~~ fasting constitute  
an essential part of the virtue  
of repentance.

Q Do we overcome ~~the~~ to ~~the~~ of  
~~lectures on nat. medi - p. 34. & 202.~~



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morbid action in a vital part of  
the body, by exciting a morbid  
action in a part essential to  
life? In like manner we cure  
the odious vice of ~~avarice~~, and  
the avaricious love of <sup>pleasure</sup> ~~indulgence~~  
by the less odious & destructive  
vice of ambition.

7 Is it impossible to make the  
body sensible of two impressions  
at the same time? The same  
thing occurs in the action of moral  
stimuli upon the mind - hence  
the propriety of that declaration  
in scripture "that a man cannot  
serve god & mammon". —



V 8 Do we accommodate ~~stimuli~~  
to excitability in the cure of the  
diseases of the body? The same thing  
should be done in the treatment of  
the diseases of the mind. — Hence  
we see the error of those ~~preachers~~  
~~Preachers~~ who suddenly & at once  
denounce the terrors of future  
punishment upon their hearers.  
— The late Mr. Wesley recommended  
a very different and a truly philoso-  
-phical mode of preaching to his  
ministers — it was always to begin  
by declaring the goodness of <sup>the Supreme Being</sup> God to  
man & gradually to expose the  
terrible consequences of Vice &  
Wickedness. — Our Saviour hints



✓ 10  
Q Is there such an expenditure of  
excitement & excitability by the  
violence or long continuance of a  
disease of the body that no stimuli  
will act upon it? The same  
waste of <sup>irritability</sup> ~~vitality~~ and  
sensitivity takes  
place in the moral faculties of  
the mind - They are said in such  
cases to be "dead", or "scared with a  
red hot iron!" -

I might go on & show the  
analogy ~~with~~ of particular vices  
with particular bodily diseases,  
but this would lead us far from  
our subject. I shall only add that  
however ~~powerful~~ <sup>valuable</sup> physical influence



at this wise accommodation of  
him moral remedies to the state of  
the system when we say ~~"no man"~~  
~~searches a friend~~ depends himself  
from enjoining fasting to his  
disciples in ~~this~~ the infancy of  
their conversion, ~~as~~ by  
comparing the force of the remedy  
compared with the weakness of his  
disciples' minds to new wine full  
of a fermenting principle put  
into old bottles. Mark II. Verse 22

~~Chapter~~ <sup>reduces in any case</sup>  
9. Do not ~~defeat~~ <sup>defeat</sup> violent excitement  
in the body ~~and~~ <sup>and</sup> expend its excitability  
by powerful stimuli, such as labor in



~~no other action in a mortal~~ <sup>present on</sup> ~~presently~~  
of ~~may~~ be to ~~cure~~ <sup>specific phy: ann: for specif: Vices.</sup> ~~vices~~,  
it can never perform that work  
completely without the aid of  
moral and religious instruction.  
and of all the motives which are  
derived from Religion none <sup>are</sup> have  
so powerfully calculated to <sup>cure or</sup> ~~cure~~  
eradicate vice from the mind as  
the Forgiveness of it. This truth  
has been taught from the throne  
of Heaven by the redemption <sup>of</sup> ~~the~~  
of man. ~~no other words for~~  
vain have men <sup>Deposited from this glorious example</sup> by attempting to  
prevent or cure it by fear,



madness. severe frictions in Rheumatism  
or — the same thing has been done w:  
h<sup>th</sup>  
h<sup>th</sup> in <sup>great</sup> ~~violent~~ morbid <sup>visions</sup> ~~visions~~ excitement  
of certain passions of the mind. I have  
heard of <sup>a soldier who</sup> ~~person~~ Delanday, after being  
<sup>& unjustly</sup> ~~severely~~ flogged, that <sup>the</sup> ~~all~~ resentment he  
felt in the beginning of his sufferings  
subsided ~~so~~ <sup>totally</sup> before they were ended,  
& that he ~~felt~~ never felt the least resent-  
ment against his false accuser afterwards.



by terror, by severe corporal punish-  
ments and by the exterminating  
axe, and latter. I <sup>shall mention</sup> ~~shall mention~~

here in another place that the  
Dangers & mortality of the  
venereal Disease <sup>was</sup> ~~was~~ propagated

for increased in former times  
by the <sup>cruel</sup> contempt and neglect &  
sometimes <sup>chastisement</sup> corporal discipline

to which venereal patients were  
exposed. Since they have been treated  
with kindness & forgiveness, the disease  
has declined in its prevalence & danger,  
& is now rarely attended with mortality.

But ~~it is not~~ the new jail of this  
city furnishes the strongest example  
the world has ever seen of the



But let this is not all. This distress <sup>of</sup>  
~~highly, and in madnes~~ <sup>looks upon</sup> ~~highly~~ <sup>refers to</sup>  
~~in you will still greater~~ <sup>the lady's</sup> ~~the~~ <sup>journey</sup>  
Can any thing be ~~more~~ <sup>of</sup> more dreadful

than ~~in~~ <sup>in</sup> madnes - and yet I once  
attended a lady in this <sup>city</sup> whose sufferings  
from low spirits were such that she  
indubitably wished for that she might lose  
her reason - that she might thereby <sup>be</sup> ~~lost~~  
~~the~~ <sup>relieved</sup> from the horror of which her

dreadful as this state of mind is there is one  
still more distressing - and that is the desire of  
fear of death operating <sup>upon</sup> the mind. I have  
seen this form of ~~thipp~~ <sup>thipp</sup> - It was in the same  
lady who wished <sup>to have her</sup> ~~to lose her reason~~ <sup>they had reflected</sup> ~~drowned~~  
in a the amiable loss of her reason.



effects  
influence of the ~~of~~ divine virtue  
of forgiveness in curing vice,  
where it has been aided by <sup>proper</sup> physical  
<sup>religious</sup> influence.. [Permit me to advise  
you to visit that tangle of reason  
and Humanity] There you will  
see science & religion mutually  
embracing each other. ~~That is~~

These Brutes, nay even men who have  
assembled devils, have been changed into  
peaceable & virtuous men by the influence  
of darkness, solitude, the want of employ-  
=ments, or constant labor, low diet, chain-  
=lines, gentle & affectionate treatment,  
& proper moral & religious instruction.

may this happy & original Union



One  
V there is no morally incurable. But  
we have paid more Attention to restore  
the wandering reason, than the erring  
heart. For those members of society whom  
intellectual disorders have rendered dangerous,  
we erect Asylums, we exercise much long  
suffering, & practise many a healing  
Art. — But upon them whom moral de-  
rangements has made vicious, with  
an unmerciful impatience, we inflict death.  
I hope however the day is at no great distance  
when the amputation of its most distempered  
members shall not be thought necessary  
to the safety & <sup>welfare</sup> safety of the community."

Simons vol: 11. / p 202.

J. Cassinot =



of philosophy, & the <sup>wild</sup> ~~hard~~ spirit of  
Christianity spread throughout the world,  
and may the rulers of the earth learn  
from it that capital punishments <sup>are</sup>  
as absurd as they are cruel, and that  
the only way to prevent crimes, is  
to ~~also~~ make this punishment the  
means of reformation! —

~~go to p. 581. No 13. —~~

These have long been my opinions upon  
this interesting subject. — I am happy in dis-  
covering that I am <sup>above</sup> singular in holding  
them, than I was <sup>20 years</sup> ago. In a late  
English publication by a Mr. Lawet, I  
have met with the <sup>ingenious & elegant</sup> following remarks  
which support <sup>the</sup> ~~my~~ opinions, — "Among  
all the multitude, ~~so~~ vast as it is, ✓



to such a degree that known and with -  
I shall think perhaps to some - but I don't see  
all kinds together.

June 11  
- 10 p. Plate: about 2 in 10

Change from the Plate of Maryland into  
a great from the Plate of Maryland into  
was very in the capital in 1820 when the  
republican in the said  
here: seen on Monday: and also to them a  
~~from the Plate of Maryland into~~  
with great power and power.

From the description it has been given of  
Owens it is apparent that it is a camp with  
a fence of rising - but this is

It is from such cases, that a description  
There: is said to attend it. ~~There: is~~  
and camp of the City of London & power upon  
being made to his name & Smith's estate and  
and in a sense who had a much try in the  
for that he long is camp for of others: